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**W O R D**  
**O F**  
**A D V I C E**  
**T O**  
**Saints and Sinners.**



**L O N D O N :**  
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## A WORD of ADVICE to SAINTS and SINNERS.

1. **A** WORD of Advice to my own Heart and thine. Thou partakest of the Ordinances of GOD. Thou dost well. But if thou hast not the Blood of Christ at the Root of all, they will prove but painted Pageantry to go to Hell in. Try every Day, on what Bottom thy Hope of Glory is built, and whether it was laid by the Hand of Christ. If not, it will never be able to endure the Storm that must come against it. Satan will throw it all down, and great will be the Fall thereof.

Glorious Professor, Thou shalt be winnowed; every Vein of thy Profession will be tryed to Purpose: 'Tis terrible to have it all come tumbling down, and to find nothing to bottom upon.

Soaring Professor, See to thy waxen Wings betimes; they will melt with the Heat of Temptations. What a Misery is it, to trade much, and break at length; and to have no Stock, no Foundation laid for Eternity.

Gifted Professor! Look there be not a Worm at the Root that will spoil all thy fine Gourd, and make it die about thee, in a Day of scorching: Look over thy Soul daily and ask where is the Blood of Christ to be seen upon it? Many eminent Professors have come at length to cry out, *Undone, undone to all Eternity.*

2. Consider the greatest Sins may be hid under the greatest Duties. See the Wound that Sin hath made in thy Soul be perfectly cured by the *Blood of Christ*; not skinned over with Duties, Humblings, Enlargements. Apply what thou wilt besides the *Blood of Christ*, it will poison the Sore. Thou wilt find that Sin was never mortified truly; Nothing can kill it, but the beholding Christ's Righteousness.

Nature can afford no Balsam fit for the Cure of a Soul. Healing from Duty, and not from Christ, is the most desperate Disease. Poor ragged Nature with all its highest Improvements, can never spin a Garment fine enough to cover the Soul's Nakedness. Nothing is fit for that Use, but Christ's perfect Righteousness. What-



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Whatsoever is of Nature's putting on, Satan will come and plunder it, and leave the Soul naked and open to the Wrath of God. All that Nature can do, will never make up the least Dram of Grace, that can mortify Sin, or look Christ in the Face one Day.

3. Thou goest on Hearing, Praying, and Receiving, yet miserable mayest thou be. Look about thee ; didst thou ever see Christ to this Day in Distinction from all other Excellencies and Righteousness in the World, and all them falling before the Majesty of his Love and Grace?

If thou hast seen Christ truly, thou hast seen pure Grace, pure Righteousness, far exceeding all Sin and Misery. If thou hast seen Christ, thou wouldst not do a Duty without him for ten thousand Worlds. If ever thou sawest Christ, thou sawest him a *Rock*, higher than Satan and Sin, and this *Rock* doth follow thee, and there will be continual Dropping of Honey and Grace out of it to satisfy thee. Examine, if ever thou hast beheld Christ as the only begotten of the Father, full of Grace and Truth. Be sure thou art come to Christ, that thou standest upon the Rock of Ages, hast answered to his Call to thy Soul, hast closed with him for Justification.

4. Men talk bravely of Believing ; but Few know it. Christ is the Mystery of the Scripture ; Grace the Mystery of Christ. Believing is the most wonderful Thing in the World. Put any Thing of thine own to it, and thou spoilest it ; Christ will not so much as look at it for Believing. When thou comest to Christ, thou must leave behind thee thy own Righteousness, and bring nothing but thy Sin, (O that is hard) leave behind all thy Holiness, and bring nothing but thy Wants and Miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a pure Redeemer, and thou must be an undone Sinner, or Christ and thou wilt never agree ; it's the hardest Thing in the World to take Christ alone for Righteousness : That's to acknowledge him Christ. Joyn any Thing to him of thy own, and thou un-Christs him.

Whatever comes in when thou goest to God for Acceptance, (besides Christ) call it Anti-christ ; bid it be gone ; make only Christ's Righteousness triumphant : All besides that is *Babylon*, which must fall, if Christ

stand; and thou shalt rejoice in the Day of the Fall thereof. Christ alone did tread the Wine-press, and there was none with him. If thou join any Thing to Christ, Christ will trample upon it in Fury and Anger, and stain his Raiment with the Blood thereof. Thou thinkest it easy to believe: Was ever thy Faith tried with a thorough Sight of Sin? Was it ever put to grapple with Satan, and the Wrath of God lying upon the Conscience? When thou wast in the Mouth of Hell, then did God shew thee Christ a Ransom? If then thou couldst say, *Oh I see Grace enough in Christ*; thou mayst say that which is the biggest Word in the World, *Thou Believest*; but untried Faith is uncertain Faith.

5. To Believing, there must go a clear Conviction of Sin, and the Merits of the Blood of Christ, and of Christ's Willingness to save upon this Consideration meekly, That thou art a Sinner; Things all harder than to make a World. All the Power in Nature cannot get up so high in a Storm of Sin and Guilt, as really to believe, there is any Willingness in Christ to save. When Satan chargeth Sin upon the Conscience, then to charge it upon Christ, that is Gospel like. That is to make him Christ, he serves for that Use. To accept his Blood alone for Salvation, that is the Sum of the Gospel. When the Soul in all Duties and Distresses can say, Nothing but Christ for Justification, Sanctification, Redemption, not Humblings, not Duties, not Graces, that Soul hath got above the Reach of the Billows.

All Satan's Advantages are laid in Self-Righteousness. God pursueth this by setting Satan upon thee; this must be torn from thee; this alone hinders Christ from coming in: and till Christ come in Guilt will not out; and where Guilt is there is Hardness of Heart.

6. When Guilt is raised up, take Heed of getting it allay'd any way but by Christ's Blood. Make Christ thy Peace, not thy Duties, thy Tears: Christ thy Righteousness, not thy Graces. Look at Christ and do as much as thou wilt. Stand with all thy Weight upon Christ's Righteousness; take Heed of having one Foot on thy own Righteousness, another on Christ's. Till Christ come and sit on high upon a Throne of Grace,  
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teousness, and be found continually in the Righteousness of Christ only. Without the Blood of Christ on the Conscience all is dead Service.

13. Search the Scriptures daily, as Mines of Gold, wherein the Heart of Christ is laid. Watch against Constitution Sins, see them in their Vileness, and they shall never break out into Act. Keep always an humble, empty, broken Frame of Heart, sensible of any spiritual Miscarriage, observant of all inward Workings, fit for the highest Communications. Keep not Guilt in the Conscience, but apply the Blood of Christ immediately. God charged Sin and Guilt upon thee to make thee look to Christ the brazen Serpent.

Judge not Christ's Love by Providences, but by Promises. Bless God for any way whereby he keeps the Soul awakened and looking after Christ; better Sicknesses and Temptations, than Security and Slightness.

A slighty Spirit will turn a profane Spirit, and will sin and pray too. Slightness is the Bane of Profession. If it be not rooted out of the Heart, by constant and serious Dealings with, and beholdings of Christ in Duties, it will grow more strong and more deadly, by being under Church Ordinances. Be serious and exact in Duty, having the weight of it upon thy Heart; but be as much afraid of grounding thy Comfort on Duties as on Sins. Comfort from any hand but Christ is deadly. Be much in Prayer, or you will never keep up much Communion with God. As you are in Closet Prayer so you will be in all other Ordinances.

14. Be true to Truth, but not turbulent and scornful; restore such as are fallen, with all the Bowels of Christ. Set the broken disjointed Bones with the Grace of the Gospel! Despise not the weak; thou may'st come to wish to be in the Condition of the meanest of them. Be faithful to others Infirmities, but sensible of thy own. Visit sick Beds and deserted Souls much, they are excellent Scholars in Experience.

Abide in your Calling. Be dutiful to all Relations as to the Lord. Be content with little of the World; little will serve. Think every little much, because unworthy the least. Think every one better than thyself; loathing

loathing thyself as one fit to be trampled on by all Saints. See the Vanity of the World, and love nothing but Christ. Mourn to see so little of Christ in the World. To a secure Soul Christ is but a Fable, the Scriptures but a Story. Mourn to think how many are under Church Order that are not under Grace. Prepare for the Cross, welcome it, bear it triumphantly like Christ's Cross, whether Scoffs, Mockings, Contempt, Imprisonments. But see it be Christ's Cross, not thine own.

15. Sin will hinder from Glory in the Cross of Christ. And omitting little Things against Light may breed Hell in the Conscience, as well as committing the greatest Sins. If thou hast been taken out of the Belly of Hell into Christ's Bosom, and made to sit among Princes in the Household of God, Oh, how shouldst thou live as a Pattern of Mercy; redeemed, restored Soul! What infinite Sums dost thou owe Christ! With what Zeal shouldst thou walk, and do every Duty! Sabbaths, what praising Days should they be to thee! Church Fellowship, what a Heaven, a being with Christ, and Angels and Saints; what a drowning the Soul in eternal Love, as a Burial with Christ, dying to all Things besides him! Every Time thou thinkest of Christ, be astonish'd; and when thou seest Sin, look at Christ's Grace, that did pardon it; and when thou art proud, look at Christ's Grace, that shall strike thee down in the Dust.

Remember Christ's Time of Love. When thou wast naked, then he chose thee. Canst thou ever have a proud Thought? Remember whose Arms supported thee from sinking and delivered thee from the lowest Hell, and thout in the Ears of Angels and Men, and for ever sing Praise, Praise; Grace, Grace. Daily repent and pray; and walk in the Sights of Grace, as one that hath the Anointings of Grace upon thee. Remember thy Sins, Christ's Pardonings; thy Deserts, Christ's Merits; thy Weakness, Christ's Strength; thy Pride, Christ's Humility; thy Guilt, Christ's new Applications of his Blood; thy Wants, Christ's Fulness; thy Temptations, Christ's Tenderness; thy Vileness, Christ's Righteousness.

16. Trifle not with Ordinances. Be much in Meditation



dition and Prayer. Wait diligently upon all Opportunities of hearing. We have need of Doctrine, Reproof, Exhortation, Consolation, as the tender Herb and the Grass hath of the Rain, the Dew, the small Rain, and Showers. Do all thou doest as unto Christ, as immediately dealing with Christ Jesus, as if he were looking on thee, and thou on him, and fetch all thy Strength from him.

Observe what holy Motions you find in your Souls to Duties; prize the least good Thought thou hast of Christ. The least good Word thou speakest of him from the Heart, is rich Mercy: O bless God for it! Observe, if every Day you have the Day-spring from on high, with his Morning Dews of Mourning for Sin, constantly visiting thee. Have you the bright Morning-Star, with fresh Influences of Grace and Peace constantly arising, and Christ sweetly greeting the Soul in all Duties? What Duty makes not more spiritual, will make more carnal; what doth not quicken and humble, will deaden and harden.

17. *Judas* had the Sop; but *John* leaned on Christ's Bosom; that's the Posture in which we should pray, and hear, and perform all Duties. Nothing but lying in that Bosom will dissolve Hardness of Heart, and make thee to mourn kindly for Sin. That will humble indeed, and make the Soul cordial to Christ, and Sin vile to the Soul. Never think thou art as thou shouldst be, until thou come to this, always to see and feel thyself lying in the Bosom of Christ, who is in the Bosom of his Father. Come and move the Father for a Sight of Christ, and you shall be sure to speed; you can come with no Request that pleaseth him better; he gave him out of his own Bosom for that very End, to be held up before the Eyes of all Sinners, as the everlasting Monument of his Father's Love.

Looking at the natural Sun weakneth the Eye. The more you look at Christ, the Sun of Righteousness, the stronger and clearer will the Eye of Faith be. Look but at *Christ*, you will love him, and live on him. Think on him continually; keep the Eye constantly upon *Christ's* Blood, or every Blast of Temptation will

shake you. If you will see Sin's Sinfulness, to loath it and mourn, do not stand looking upon Sin only, but look upon *Christ*, as suffering and satisfying. If you would see your Graces, your Sanctification do not stand gazing upon them, but look at *Christ's* Righteousness first; look at your Graces in the second Place.

18. Have nothing to do with thy Graces and Sanctification till thou hast seen *Christ* first. He that looks upon *Christ* thro' his Graces, is like one that sees the Sun in Water, which wavereth and moves as the Water doth. Look upon *Christ* as shining in the Firmament of the Father's Love, and you will see him in his own Glory. Pride and Unbelief will put you upon seeing somewhat in yourself first; but Faith will have to do with none but *Christ*, who must swallow up thy Sanctification as well as thy Sin. He that sets up his Sanctification to look at first, he sets up the greatest Idol, which will strengthen his Doubts and Fears. Do but look off *Christ*, and presently (like *Peter*) you sink in Doubts.

If you would pray, and cannot, and so are discouraged, see *Christ* praying for you: If you are troubled, see *Christ* your Peace leaving you Peace when he went up into Heaven, again and again charging you not to be troubled, so as to obstruct thy Comfort or thy Believing. He is now upon the Throne, having spoiled upon his Cross all whatsoever can hurt or annoy thee; he hath born all thy Sins, Sorrows, Troubles, Temptations, and is gone to prepare Mansions for thee.

19. Thou who hast seen *Christ* all, and thyself absolutely nothing, who makest *Christ* all thy Life, and art dead to all Righteousness besides, do *Christ* this one Favour for all his Love to thee, love all his poor Saints, (the meanest, the weakest, notwithstanding any difference in Judgment) they are engraven on his Heart, let them be so on thine. *Pray for the Peace of Jerusalem, they shall prosper that love thee.* Psal. cxxii. 6.



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